ROUGH

FINAL: PP, 10 m — DOUBLE SPACE!

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Must Remain in
Transcription Room

M 1651
BARN
SATURDAY LUNCH/SUNDAY LUNCH & COFFEE

August 23/24, 1969

check 'I', MR. NYLAND's name

SATURDAY LUNCH

MR. NYLAND: It's sometimes quite difficult with different people coming in from somewhere else and coming to the Barn, and the different things we are doing, to get the kind of an impression which is truthful. It probably is very difficult to indicate what is the truthfulness of these activities. In a very general way of course you can say it is as a means for people to be of help so that when they come under the influence of that, that something is awakened in them. But that is much too general because each person has naturally different kinds of requirements and also each person is at a different level, and psychologically, I don't believe anyone is alike to anyone else. It is like the leaves of a tree, there are no leaves that are identical. And still one has to know:- what is it that can actually flow over into someone, when he is exposed for a day or a week,- or whatever it may be, to see what is Barn life like, and what are the attempts that we are trying to do; sometimes a little thin and maybe diluted; and sometimes trying to push too many things over quite a wide front. But even that doesn't really matter very much because each person, in relation to what they are doing, represents something, something for himself and as a result of that what has been created, or at least that ~~you~~ we are trying to work on, and it is really that kind of honesty that counts, not the totality, or even you might say, the thickness of the atmosphere. It is the attitude of a person when he is here, and when his interest (-) is twofold in helping ~~making~~ maintain Work

of the activity, different ways in which we try to make contact with the outside world from a standpoint of a Barn and activity within the Barn, and where one starts to grow from, and wherefore is being fed by that what might exist in the soil of the Barn and surrounding, that what is needed for a person in spreading out the branches and having contact with the outside world. One must never forget really, when one is here the reason why one has come and that as a result of that, many things take place which would not have taken place if you had stayed in New York. N.P. To what extent you understand this quite well and that you feel in that way a responsibility and particularly when I say here is the Barn to be maintained, and when every once in a while the question of money comes up that you then apparently don't seem to know what I'm talking about. Because however would this exist? Here we have a problem at the GuestHouse and we should have water - there's no doubt and we still--(S.) we have to use a make-shift of doing this and that, simply because at the present time we just can't spend the money for a deep well drilling. It would cost us too much and at the same time keep certain other things going which are also very necessary. That we don't have running hot and cold water, that we don't have the proper facilities for a bathroom, when there are people living at a 'motel' so-called, they would require and it isn't there. And it means that one has to live more simple, more with that what you know is essential, and to make the best in many circumstances. N.P. The considerations for other people is another question.

You do not as yet make enough allowances. You do not feel the Barn, it is not a place - I've in the beginning objected to any kind of a visitor just coming out of curiosity, to look around to see what we are doing. I've

What is in them that is essential, that you can recognize with your own essentiality? What is it that you would like and would respect in someone, and you would like someone else to respect of you? How is it when you may be perfectly correct in criticizing? ~~XXXX~~ Do you criticize yourself? If you wish to love someone, you have a right to love yourself, but if you want to criticize someone else, it is a law that you start with your own. And all these little things add up and become sometimes a little difficult and a little obnoxious. I've compared this as you know with searching, as if in a library, and you wish to find out and you have a right to find out because if it is for your Life, nothing is good enough. You have to find until you find solutions, and even if it means that you have to go to Palo Alto and come back, it means that there is something alive in one which is not always fed by the ordinary existences of Earth, wherever it is and whatever it is that has brought you here, you surely have left something and then when you come you must come for a definite reason. And you have to learn to know what it is that will appeal to you so that you can enter into your psyche and then you can digest it. And when you are too much engaged in critizing other people you close your own psyche for all kind of possibilities and what you need is an openness, without losing the truth. The Truth is not violated, not even when you are angry. Whenever you feel that certain things really belong as truth, they must be said if you believe that that is conscientiously the necessity and you are not supposed to simply forget about it. You do use your voice, in sincerity. But what you say must be the truth. These are little things belonging to educational values which the Barn can give you and where the association with other people can help you a great deal

yourself.

You become responsible for the way you are. You create together with others the atmosphere of the Barn. You must make it pure, correct, in the way you would like to have a home for the Soul which you are trying to build.

Have a good afternoon.

PAUSE

Now I'll play a little bit and right after that no mish-mash. You just go back to work. No loitering. You have to look at yourself as if you accelerate a car. It is not in low gear and then the middle and then the high gear. That is the old-fashioned way of driving a car with a regular shift. Now things are automatic. Now the power of gasoline is ~~XXXX~~ so that the take-off is within 2 seconds and you are at 60 miles an hour. This is they way a man should be able to change that what he is and immediately put something in the saddle which then uses him as a horse and the horse, being your emotions need not worry when there is actually someone who knows how to manage the horse. If a man has an aim, and certain things are finished, they can be finished and in its place an aim and immediately you respond, if you wish to be a man. Never be lazy in trying slowly to get up to a certain height. In such cases you just - either you're there or you're not there. Try to work that way once in a while, it will help your mind when it is a little sluggish every once in a while.

The 'I' only will observe the general outline of a personality. After some time the differenttraits, also character traits, forms of behavior start to stand out a little bit. You don't know very much as yet about the structure of yourself, the reasons, why you manifest the way you do. And the 'I' has to be very patient until finally it gets adjusted; since it is your 'I', it has to be adjusted to your personality, then 'I' can become aware. And when it is aware and it really sees you as you are, in proper proportions, with whatever may have been hidden in the beginning gradually becoming known, that then 'I' will be interested in seeing what is needed for that structure of your own personality in order to help it to become like a man should be. That is why I want to keep this barn as it is, a symbol, as something that has been constructed originally for an ordinary purpose of ordinary life in which we now start to partake, and basing it on that what was here before of ordinary life so that we never will forget that we have to keep our feet on the ground, whenever 'I', your 'I', my 'I' starts to observe ourselves and maybe after quite some long time can include other people.

Birthdays are always with us apparently. Birthdays also for future children. Over all we have quite a production. And what is this new generation getting into? What is it that we, as fathers and mothers take on as responsibilities for children already early in their life something that will help them later on, and if possible by example, to show what it is when one has an inner life also to take care of.

You see today, it is Vivian and Eugene. Brother and sister on the same day. And of course one must remember how much is dependent on youth. Not only the responsibility of those who are a little older, but for them who aspire to something in time, even when they are young already surrounded by some kind of an atmosphere which starts with the family and then can be augmented by certain activities in which the parents are interested. And it is for that reason that sometimes one must really think what takes place in a child. What is really their reaction when they look around,

young as they are and expecting, and gradually expecting more and more from the world. And expecting perhaps from a group of people, something extraordinary, like a person who would go to the Prieuré and expect to find there nothing else but conscious people. And of course whatever it is that a person happens to think about such a tremendous change that whenever one would enter into the Prieuré, that then all of a sudden, the totality of himself changed over into an individual, complete with Consciousness, Conscience and a Will. It is of course, I would almost say, a little naïve because when you come here week after week you know how difficult it is to change even in one iota of your emotional life. Let alone of course your stature and you cannot add to the growth of your physical body; at most you can become more flexible. And children look up to those who are older, and they may not expect everybody here to be Conscious, God forbid. But at least there is something that could remain indelibly inscribed. Because children are much closer to God than we are, and one always prays that they will stay unsoiled, and that they will remain as long as they possibly can regardless of education and regardless of surroundings, as long as they can, remain in contact with life as it was given to them, and that their magnetic centre, sensitive as it is that one hopes that it is not going to be covered too soon. And so when one drinks to youth, one drinks to the possibility of remaining flexible and to try to see in what respect other people who are older can create conditions so that their magnetic centre is not to recede too soon and will not be hurt, so that life always will remain in them as an inspirational force all throughout their life as long as they live, I hope that they will never forget that Objectivity exists as an aim and I also hope that after some time, through the example of wishing to work with them and to teach them by example and being with them, and not always leaving them too much to their own deviees because they are ignorant in this world and they still have to be led until there is enough in them that they could stand on their own feet. I hope for both of them many years of understanding and I also hope that whoever is near them can give them that assurance. Vivian and Eugene, it doesn't matter where you are, either at the barn, or in Los Angeles, it is always your inner life that goes with you and even if you don't understand very much at the present time, at least have hope that someday there will be a solution for I hope not too

many problems. To those children.

What I want to say has to do with all of us as a Group. It has to do with what I now call again 'the Barn'. That is an undertaking with all of us- some with a little bit more insight than others, but for which I believe, that each person should carry certain responsibilities. I've said before that there has to be unity and solidarity. And it can only be based on understanding of what is really meant by getting together here and doing what we are doing. And I just want to explain a few things about that because maybe it is not always clear and maybe preconceived notions about certain things that ought to be, and cannot be, or things that are, and cannot be stopped as yet. Things that are not, without any question not ideal, things that are not understood because of unwillingness, things that are simply assumed and they don't exist, things that are dependent on the understanding of a few and not on the ignorance of the many.

What I want to talk about is the activities in which we are engaged, and I don't mean this time physical, that is the building of a house or repairs or different things here or around the barn and the maintenance of the grounds or the guest house. I mean by that now, that what we are engaged in in relation to the contact with outside life, and primarily, the reasons why we wanted to start with having that kind of activity WHS in order to give people who are here a little bit more of a chance to become acquainted with what the world requires and still having their feet firmly planted in the Barn, and receiving from the Barn of course, a certain amount of encouragement when perhaps originally the impetus, but quite definitely constant attention, which then would help them in their particular activity, when it would become a little bit difficult to fall back on a general reservoir of well- wishing for success, for further understanding in whatever their problems may have been. So I include of course in that and you can ennumerate them for yourself because there are already quite a number. They go in many different directions and they have different applications and for different people, they are sometimes an opening that could be useful for them in their ordinary life and even I hope will will in time, will be a chance given to them of earning some

money so that if they have acquired certain dexterites or ~~different~~ a little knowledgeability of the world, and for some reason or other they have to leave here, that they are a little bit better equipped to be able to face what will come for them in the rest of their life. But therefore it must be understood what is really meant by these kind of activitiyes. In the first place there is a responsibility always on one person, who is responsible for that kind of activity, who can be helped by others who come sometimes voluntarily, sometimes they have to be payed.

The idea is of course, that that what is being done has to some extent still a relation to the Barn as a whole and that primarily, several of these kind of activities were startedx with an idea to become an outlet, for that what the Barn as a whole could produce, and that I never really would like to get away from that principle: that unless it is neeessary, simply because we are not that proficient as yet, that the store for instance can exist solely on the material which x is being made by us, then of course, having a relation to the outside world, we have to meet the outside world in their demand. But the difficulty has been and still is without any question, what is this kind of a market that we are trying to sell things in? What is Warwick? It becomes immediately a problem of merchandising, and although economically we can understand a little bit the differences between production, and distribution, and consumption, as the three most important parts of any kind of productive possibility, that what is needed in order to distribute and to sell, has to be in accordance with the consumer demand. And when one does not know much about the surrounding and the territory and the kind of people, not even expressed in the question of how much money there is available but quite definitely expressed kkx in the form of what is their taste. What will one offer? What will one then put in as money in order to get return from that what he can sell? Because each activity is an economic unit. It has to be considered as a commercial adventure. It is not for the fun, that we want to spend a little money. The money is needed every once in awhile as an investment to get started and whatever is needed for that, we hope that the Barn can supply it. But of course whatever money goes in such directions is taking away from some of the other things which are also absolutely necessary. And

then sometimes in dealing with people of the group, such people in an - let's say an activity which can sell to some of them will have to make a few concessions or sometimes, people of a group think that they are privileged and they don't fall in the regular category of being a consumer.

Let me explain that in detail. There is the guest house. It has to be run. It has expenses. It furnishes meals and beds and board. What is it that a person really starts to think that when they move to another place, that they can remain in debt. What is it that you think, that a person who becomes responsible for buying certain material even for you as you have maybe a car and it needs parts. You have to make an outlay of all of that, an investment in tools and then has to wait for his money. So let me be very clear about this because you must by this time understand that I'm a partner in all these activities. Sometimes you can call it a silent partner and sometimes like now, not so silent because I have certain principles in mind and I think that people should adhere to them, because they are based on very simple economic principals of what to do when one starts a business and what to expect, and what then has to be done, or paid for and what has to be postponed for the future. And I will assure you right now, that all of this is started on a shoestring and that the shoestring is very long. And it is not a question of investment in order to make a good showing and no sales. It's a question of having just enough to make a sale and to plough in what you have in order to buy certain things of which gradually it becomes apparent that there is a demand. How else will you investigate? By engaging a nice advertising agency to run a series of experiences and experiments and research in this area as a shopping centre of Warwick to find out what you can sell? We have to go at it the hard way and for that reason I wish to start everything, very small, very simple, and only augment when the demand justifies it. And that of course, it is not easy and what is required is in the first place honesty throughout and in the second place, devotion. Because it is a responsibility you take and if you cannot do it, it is all right you cannot do it, that's the end if apparently it cannot be

and the people who were responsible did not know or whatever it was that their conscience allowed I as the silent partner stopped such activity. I don't think it is right that you assume to have certain rights because you belong to the group. Neither is it right that those in charge of such activities think that the Barn is a nice little tree that you can shake, and all the fruits fall down on the ground so that you can pick them up and eat them. I don't believe in an investment that turns out to be a dead one and where inventory stays on the shelf simply because you had hoped it would sell and it never sold. I don't believe in taking too many things from the outside when we still have a possibility of the inside, of that what we can make and could be sold, perhaps at a reasonable price and whatever may be based on whatever the experience is will be the price suitable for those who make it and for those who have to sell it in the market they don't know as yet. We are still living in that kind of a period of experiment of finding out what can or cannot be sold and even if we advertise it is not a question of just taking a whole page. It is that what is useful to become most efficient and to study every time whenever there is an ad or a little bit of a sale to clean up your old junk that you know you cannot get rid of and you cannot return to your dealer and not to have too much on the shelf for which you pay because you have to pay the bills to the man who delivered it. But if the delivery is correct, of course the wholesale will carry you and it is his credit and not yours.

And all these little things we will gradually become much wiser to, perhaps, so that in time you understand it is not that my interest to just spend some money. Each person can spend money easily, when he has it. But before you spend it, before you even spend a dime you turn it over three times and you have to consider can I afford it under the conditions? Something is not entirely understood about the 10%. The 10% is for the Barn because you're here. You would not be here if the Barn weren't here. You would be somewhere else. And although sometimes it may be very difficult to draw the line between that what is your profession and then you utilize when you get here and those who start, and have to learn. I know, it is difficult because each person is entitled

to a good remuneration for the work he puts in for himself but, when one has any particular dealings with the Barn and this is many times a matter of conscience, then I think there is a loyalty which can only be paid in a commercial adventure on the basis of a few dollars. And the 10% is again ploughed back into the barn activities as a whole. It is not to build a castle in Spain. And when I say 10%, even if you cannot pay it I leave alone 10% as a return on investment to those who have invested not only the Barn, but maybe a few others, you're entitled to a return on that. But it is not a bank which will force you and go to court if you can't. But on the 10% which must be returned to the Barn, I will be very insistent for two reasons: one is I've explained because you belong, and the second reason is you have to learn how to stay within your budget. Because the assumption is that of the total sales which is 100%, 20% is set aside for a certain fund(), 10% of that, that is half, is for really repayment of investment and the other 10%, half of that is for the Barn. It leaves you, as a responsible person 80% and if you buy material let's say 40% worth or whatever your work represents and you double it and you make 80% you will have a good return on your money. And it is something that is quite unusual when there is really no particular other expense, and anyone starting up in a new business will know what I mean.

But that is not all because that what is needed for all of us to understand is that the activities belong to all of us and that in the first place those who can make things should never be hesitant to find the proper place wherever it is that it could be sold and make arrangements, and go out to them, so that those in charge will feel that you are with them.

When I say the Garage as an undertaking, I am of course silent and not so silent partner, and I will insist that people pay cash. And whenever there is, with the limited investment that is available, material that has to be bought in order to repair your car you may have to give an allowance first. And I will go after those who owe money.

Exactly the same with the Guest House. It's not run on air.

It's run on a good enough return within reason that we can afford and that it is primitive, it's right. But it is for people who stay there for a little while so that ~~they will~~ at least the house have some convenience. It has to exist and those who have not paid better start paying. Particularly those who don't live there anymore. And even if they have to engage in some special kind of work simply for the sake of paying their debts, I will insist that they do it.

I'm not going to stand for these kind of things when we want to talk about the development of your Soul. I've said so many times how necessary it is to settle your ordinary affairs and surely if you want to be honest you start by paying your debts if you can, or acknowledge that you cannot as yet but you will. Such debts are are honorable. If the bookstore gives you 10% off, and it cannot handle that because the discount on a particular book doesn't leave much room, it can be 5%. It is the principle, that you don't go to LEISER N.Y. and buy your book, even if you have more choice, but that you will put up with a less choice when the bookstore can have it and order it for you and perhaps then you can help the bookstore with your suggestions, whatever it is, and perhaps there's a little incentive that you can get it a little cheaper ¶ but the whole point is, go in the bookstore and see what you can do to help, because also that has to be understood. That it is payment for cash. We don't want to give credit- not that you're not credit worthy, many of you are, some of you are not- and some have certain traits, and I don't like them, and some have been downright dishonest, and of course I hate them. If we want anything of this kind to exist, you have to help. If you don't help, and it doesn't work, we stop it. It's quite easy, we close the door we finish, we pay up whatever debts there are, honorably, out of the Barn- it has to be paid. Whatever mistakes have to be paid for, for which we are responsible we will remain responsible, until the bitter end, there's no question about it, and therefore you, all of you, have to help. ¶ If you can volunteer, fine but I'd much rather have whatever it is pay you because they have to realize that in ordinary life one pays for things, and although on a Saturday and Sunday you come here for the sake of work, and that we can include of course help to the

house xxx of other people, or that what may be needed for an extension of the Garage or that what is necessary in order to bring some money some other way without having to pay for it all the time All (xx) of that is to benefit to all of you but in general whenever it belongs to your professional work you must be paid for it. (xx) You can always make an adjustment and say well alright I donate, and whatever it is that you, being responsible, for the activities can then donate, when you we might have a very good month. It's not that I look forward to it, because I don't think it will happen too easily, but it is an idea to think about- what are you working for? for (xx) yourself, to be able if possible even to take the 80% or (xx) the 40% home with you. What fun would it be when you are dependent on many things to have started in this direction, and you owe that kind of a debt, and I call it honorable. I just want to explain to you that from now on these kind of things are going to be just a little different. I have insisted on financial statements, and it has taken a very long time and I, honestly, I don't want them, not that way. You run this business now, whatever it is that you are doing, for the sake of the Barn, and the Barn at the present time is me. Same as Louis quatorze said 'L'Etat, c'est moi.' And for that reason, understanding this now on that basis I will take time off to devote to the good running (xx) of something that is honorably run, with patience, with no hallucination, with trying to meet a market, and understanding it, and not spending money in trying to get certain things as a little showing- to just see what there is for sale, and on that will be based how much money can be invested, for that you know will sell, and not for that what is just for a little luxury. Don't indulge in these things I will make up my mind, I'll be kind (xx) enough and considerate. It is not a question of not being knowledgeable, I know a little bit about that kind of an activity. I was for several years engaged in merchandizing and advertizing. So I do know a little. And it (xx) is just a matter of finding out with your help, with your suggestions with your thoughts in this to see what it is that you can do to help to further the level of such a store, or the bakery, or the Garage, or the Guest House, or the Sound Workshop, or the bookstore, or the Railroad Store, or the Rag Doll, or whatever it is that we are busy with. We are busy enough, but it's got to get off the ground here and there, and in turn, if it works, and gives to different people employment, and an ability

to continue to live, and maybe to make even a little money, at least, that they can exist sufficiently it might, as a source of income for the Barn, take care of all the different things that now have to be dragged out of you and given a name as a fund for this and that. I hate it, I hate these fund-raisings on principles. I would like people to understand it is up to them and their conscience has to ring a bell somewhere that there is something going on if you understand it if you can understand it and if you wish to understand it. Why do we talk, why do we sit here, why do we work together? what is it that is alive in you that actually you can understand it as something going on and that you feel you must belong for your own sake. Don't die as yet, keep alive as long as you can, because if you start to think, to become superficial, and just let things go you will lose any desire for life. Van Gogh called it 'lust for life' and honesty in the wish for expression. And here you are, and you can, and you do, at times you do very much, but I wanted to emphasize the economic problem that we face, and that certain decisions sometimes have to be made, when one has to build- I said it the other day- good water supply for the Guest House. There is involved considerable amount of money. Where will it come from? I can say we have a fund for the water supply of the Guest House and then go around and around and around and reluctantly you will part with $5. I don't do it that way any more. Either it comes from your heart without even questioning and without even being asked for. You must know what it is, you don't know, you don't know, you just think a little bit. I said the other day about privacy. You know at Prieuré how it was. There was a guard House on the street and back of that was the estate. And there was always 24 hours of the day someone there at the gate and there was a telephone from there to the house. Could so and so be let in? Did they have permission? There was no question about anyone just coming any time. That was Prieure. When one talks about Work as (†) activity of course I think of Gurdjieff too. How do you think in the first years in 1920 when he got there that the maintenance was accomplished for all the different people who came with him. Gurdjieff worked day and night, and he went back and forth, back and forth to Paris. To sell rugs, to be in charge of some restaurant to make money in order to support activities at Prieure. And on one of those trips back early in the morning about four o'clock he hit a tree and he had his accident. You think that was because he had been nicely lying in bed and

taking care of himself. I say many times, what do you people know really, and I ~~dont~~ don't blame you for not knowing but certainly I can blame you for not considering and thinking ~~xxxxxxx~~ and really realizing what is now for you put on the table. You think ~~52 (.)~~ 200 dollars pays for all of this? You pay with your intention of work. You pay with digesting what there is for your inner life. You pay with your behavior. You pay with your intention, your honesty, your sincerity, the way you want to grow up- all of that is still selfish and you pay at the same time, because that is what pleases God and ~~and~~ laziness pleases the Devil. Don't let it be said of us, as a Group, that we ever are lazy or that we are not helpful for each other or that we don't consider other people and that what includes other people somewhere else who come here and then go back and then on their own, think of them once in awhile, what is happening to them after they get a little whiff of being at the Barn and perhaps even get stimulated. How long will it last for them? You understand now what I wanted to say. You understand the seriousness of this. You also understand, almost the ruthlessness because I don't mean maybe, I mean yes, and I give you an assurance that if for some reason or other things don't work out, I will stop them because I have no interest in waste of any kind. The same question of waste applys to your ordinary physical work in the use of lumber, of nails, of the different things, tools- you are responsible. When you want a piece of 2x4 3 ft. long don't cut it off of a 16 fter. Don't break a panel 4x8 when you could do with a little ~~xxixxxi~~ piece somewhere else that you might find on a scrap heap. This is what I mean by attention to be given to that what you are doing. That you don't destroy, that you use what you can sometimes rusty nails that you might straighten out, if they are still useful. This is the attitude one should have towards ordinary affairs. That is the attitude you should have towards yourself. Don't waste your energy. Use it. It's given to be used. Use it to the full. Be selfish in the use when you don't hurt anyone else. That is, you can become self-centered. It's enough. You understand now what I mean. I don't want to say it too often. But sometimes I feel sick. That you just don't understand as yet so many things I have said, and I've told you I've told you. ~~Sucking~~ Sweating blood to tell you about things that are important in your life. Not for me.

I don't care about my life. But you must understand that I talk to you all, to find out what it is that you can grow up with and that you can hold on to and that will ultimately will bless you, that I hope.

I'll play a little bit, but not too long.

Today, questions and answers.

George P. Uh, I'd like to - I've been thinking of something last night, and it came out uh, when I am being observed by little 'I' what is it that notices that it's being observed. Is it the self?

CAPS Mr. N.: Your unconscious state would notice it

My personality.

Yeah.

And this minute I realize that it is partiallty that makes the state dissipate, or disappear.

Mr. N.: No. Partiality, you can call it that way. It is simply the function of your mind that prevents energy to go in to the 'I'. Instead of the 'I' it goes now to your ordinary functions. You start to think. That's what makes it disappear.

What does the self have to do with it? I used the word 'self' originally.

MR. NYLAND: Mr. N. Well, It's a question of Self-knowledge with a capital S. you mean?

Yes.

Yea. It is what you really are.

Does the self notice the little 'I' also?

The self as self is of the same quality as 'I'. But there is no self than only magnetic centre. Maybe you don't understand what is meant by self with a capital 'S'.

Maybe I don't. I think that I-

MR NYLAND Self with a capital 'S' in reality is God.

I see I'm confused.

MR NYLAND But whenever you talk about so called self-knowledge it is any gradation from absolute zero all the way up to the highest boiling point. It's a question from 100% unconsciousness to a loo% consciousness. And it is a mixture of many things either one part of percentage one way and the other, combine all of that into self with a small s.

Gradually is growing as it should be and becoming Conscious as self it becomes self-conscious with a capital S.

MARYLAND What you want to find out about yourself is what you really are and when you say now yourself you mean your ordinary self.

GEORGE Right.

MR. NYLAND So, trying to find the truth about your ordinary self if you would find the truth, you would know the truth of yourself with a capital 'S'.

If you go from one point to another there is a road in between you go on this road and you call it the road to Consciousness. When you start out you have your ordinary self with a small 's' when you get to the end of 100% Consciousness and everything that goes with it like Conscience you would have changed the small 's' into the big 'S'.

GEO. P. Alright, I understand it now.

Yea?

GEO. I don't, I still don't impartiality though.

Mr. N. Impartiality is 'I' not being identified with the ordinary self. When you look at something, you are more or less identified with it. If you like something, part of your energy goes out to the object you like. You see, otherwise you get from the object through your attention a certain impression, which is translated in your in the first place at the existence of the object and usually connected with a thought about it of a liking or a disliking. That is, with any kind of a thing like this, I look at that part of the tree(M) and I see immediately that it has cracked, that it is old, and that I can give a description of it. I become identified with that, because part of my energy goes into an almost unconscious description of it. Now if that tree is me, and I like now to try to look at myself as I am, I see immediately certain things that belong to my personality which I like or dislike, or I have associations with. That what 'I' starts to see is myself with a small 's' and when it is identified with it, if it were, like my ordinary mind is, looking at myself, the ordinary mind is identified with that what I am, and then is partial to what I am.

GEO. That's what I - I was wondering what it is. Like I try to look at myself with my ordinary mind.

Mr. N. I think so.

GEO And like I don't, you know, I don't-

MR. NYLAND You don't get anywhere. You get a certain amount of self knowledge which stays with a small 's'. You learn to know about yourself because nobody is that kind of a fool
But you understand that that kind of a knowledge it interferes with, as far as the real truth is concerned. With what you happen to think, or what you happen to feel about yourself.

GEO. In my unconscious state.

Mr. N. It is all an unconscious state. If I think about myself, how I am now, or how I have been. I will always describe it, and I always will have a certain opinion(?). and when I see myself I may be critical about what I have been and even critical at the present time.

GEO. What about so-called truth, absolute truth. I sit. Just a registration- or it just flashes and you know it's right, like a impression, I mean, I mean-

Mr. N. Yea well-

GEO. I'm (?) recalling now- like suppose I have had an experience and I come into a situation and I know there's something wrong about it and then I, - all of a sudden there's an image of myself and I have no decision at all, what to do, I know it's wrong and I-

Mr. N. No. You make a statement that you exist. If you have no decision, (?) it could be an objective observation. If you have no decision, if you have no thought, if that what is receiving the impression of your (?) functions objectively, you are what you are, and you're not considering what you are. You consider that you are, but not what you are, how you are.

GEO. I said it wrong. I'm talking about not as an experience at the moment, but later on, if I have the experience, how would I know it to be right.

Mr. N. You wouldn't. I don't think so. It may be right for ordinary life circumstances. But you do that all the time, when you happen to think about yourself in memory (?) and you bring back, as a recall, a situation in which you were you probably will have a judgement about it. You see, that we call simply partiality. Alright?

Yea.

Artie- Mr. N. I - for quite awhile now, I haven't had an experience

uhm - of 'I' existing to myself. But in between that time there have been a great number of experiences particularly of one type. Uhm- it usually happens when I am alone, or when I'm at a meeting situation in which I can generate a certain emotional energy. uhm, which is accompanied by a more intense awareness of myself. But, the problem is, I can't seem to, I feel that at those times that it, that it- it seems like it's the right direction. Yet it's very difficult for me to introduce impartiality at that time.

Mr. N. If, whatever you're seeing, can you hold on to it?

Yes.

Then at that time could you make it impartial?

ARTIE That's the problem- I

MR. NYLAND For instance. You look at your hand. You see it with your ordinary eyes. Of course it's an unconscious form, a mental activity. You close your eyes, you still remember your hand was there. The hand hasn't changed, but your observation has changed; and you now know the hand is there. Partly by memory, but you cannot see it anymore. At the same time you know it exits. Now suppose you move the hand; you know that the hand is moving. How do you know it, not with your eyes. Sometimes you know it because the muscles in your arm are moving, and that is registered and you are familiar with it so you say I must be moving my hand. But now you move your hand in an unusual way. Almost contortion (MN). For contortion you have no association with your muscles. You have no memory because the contortion was not there when your eyes were open. You automatically must go over into a different function of your mind, because you still remember and you also know for a sure fact that your hand exists.

ARTIE My mind is directing that though.

MR. NYLAND Your mind is directing it, but there is an observation in your mind which cannot be traced to memory or to the visual- to visualization with your eyes; (MN) this borders on awareness. Now when I'm in the region of awarenessx and I have no particular like or dislike for my hand, I can still say it is contorted. But if I hold it like that for a little while I become familiar with the fact that it still is there. And I hope that it [illegible] so that there is no further attention drawn to it. Then I am bound to consider the existence of my hand as an awareness in a certain part of my mind, which is not directed to the contortion. It is simply registeringx

the fact of it existing. And this is the way I try to accept it, that is, I try to hold on to that kind of awareness concept and every once in a while, when I try, my other part of the mind will tell me it is my hand, and tell me it is contorted and tell me that it still beolngs there and it is really mine and that I could draw, if I wanted to ~~cover~~ open my eyes and all these kind of mental unconscious functions will come in, at the same time, there is something in my mind that is capable of holding onto the fact of my hand existing. When out of the contortion I start to move it, and I move it slowly back and forth, there is no reason for me to like it and there is no reason to have any associations with it. All it is a fact that my hand keeps on existing and something in me keeps on remaining aware of it.

ANNE I understand what you're saying. The problem I think is something to do with confusion that- something to do with wish, that when I really wish to Work uhm, I have difficulty, I think the problem is that I don't want to give up this emotional quality which I found, which is oftentimes, is a sincere wish to Work.

MR. NYLAND That is right, but the wish is translated in your mind in some way of trying to observe. Now you force this wish to take on a certain form as a mental function, by means of which you would then describe your hand or become aware of it, with partiality. Because you spoil it with the wish entering into the pure function of your mind. Whereas awareness is only an intellectual fundtion for that time being, in which you exclude everything about your hand, and only that what exists is the realization of its existence. When your mind as a result of your wish becomes active in an unconscious way, it starts to intefere with that part which wants to become conscious. So it is overpowering . If on the other hand you said, I have a wish but I wish to be open to the possibility of a certain section of my mind to become aware of me, I then don't describe it, all I say is, go ahead mind observe my hand. As a result of the wish, I make my mind, that part, function in that way and as long as I do that, the wish is satisfied. But when I complicate it, I introduce too much of an unconscious state. You understand, Bring it back to such simple things when you sit. Nothing else has to

happen, then only a slight movement of certain parts of your body. and try then to keep, you might say, that conscious part of your mind above water.

Artie- In other words, you think that- something that- that I ~~still~~ feel that that effort still has a value for me.

MR. OVLAND) No, because it remains unconscious. The effort only becomes of value if it goes over into an awareness. You see you get close to the line, but you're not across it. So the value is, that if you do go across there's not so much effort necessary to cross. The fact that I'm in the neighborhood of it means that there is a slighter- a less distance to go there but I still have the line. And the line is determining the effort I must make to change unconsciousness into consciousness. To place the accent in my mind from the unconsciousness functioning into the part where it can function consciously. You have to look at that part of the brain as if it is really surrounded by a fence and if for some reason or other you have the wish to be inside of that fence you have to climb it. It doesn't slide over into it. The introduction of objectivity is really a result of the conversion of energies which you now use for your ordinary mind in order to make that part of the mind which could be aware function in an objective sense. And the conversion process is really the result of the effort, the result of the wish to be awake.

ARTIE One thing that's helped me, uh do that a little bit is to try and imagine uh or to create 'I' outside of myself, but it also is a problem- I have a problem with that which is that very often I try to place 'I' in a certain place, and-

Mr. N. You can use all kind of different things and ways and little tricks, after all it doesn't matter so much as long as the process takes place of a place of a certain separation. It doesn't mean that in the beginning whereever this 'I' happens to be, it is already functioning. But the fact that I want to have something separate from my ordinary unconscious existence is the result of my real wish. But then I must leave it alone and see if that what starts to function objectively is of a different quality than that what is functioning in an unconscious way. I bring myself with the wish, to the fence. When I start climbing the fence it is climbing up a step and in that process I don't make any headway, but I go up verti-

cally: then when I come down on the other side of the fence I'm practically at the same place. But one was that the fence was before me, now the fence is ~~in~~ back of me. So I have changed something in myself in which, if you might call it the accent of my unconcious state, has been placed on the Conscious state. So if I say that my wish for wanting to Work does ~~not~~ why come from a different state of myself, as compared to the other state. But I don't like to theorize too much about it, because it is far better to say that I am walking and I happen to think about Work, and the thought is enough for me to see if a certain section of my mind can really be impartial. As if that could happen at the same time while my body keeps on walking and receives orders from the rest of my mind to keep on walking. But when I make my body now make certain movements I swing my arms, something I add to my ordinary mechanicality, and because of that it becomes a little easier ~~to~~ noticed that I do this for a certain purpose. ~~It~~ And it is then at such a time as if something is separated from me which is not following me, back of me, after me, ahead, at the ceiling, wherever it may be, sometimes inside, but there is a separation of something that is functioning differently from my ordinary mind. As you sit, can you say I wish to be awake, or something in me could be awake. Or I say things, and I say then as I wish to be aware of my voice something else is listening. My ordinary mind makes me say certain words. My ordinary mind makes me do this. But when I do it it may not be necessary at all for my ordinary mind but I do it in order to give my Conscious mind a chance to be aware of the movement of my hand. Alright. Don't think too much about it. If you imagine God walking with you, I'm sure he would take your mind away.

Mr. Nyland.

Yeah- pause

You're here these two days, today and yesterday. What else? Yea. When I

You're competing with airplanes.

Question Last week when I was trying to make an effort to observe my hand, uhm, this happens at times - a warmth abouve my heart, and it grows and I wake up. And I wanted to know something- what this was and where to ~~put~~ place it.

No. Sometimes the warmth can come as a result of the wish knowing

it is important what you are doing. If it gives you simply a heightened state of aliveness. You see, if I go after a certain aim, and I want to do it and I will do it with pleasure, there is quickening of my blood because I get a little bit more excited. It is not a direct result of that what takes place when an 'I' continues to exist, and in the existence as consciousness that something is also made which is food for conscience. In that state that what is taking place in the brain and what can become aware of the brain functioning in a different way, there is sometimes noticable a certain flow towards one heart and it is the warming of one's heart that gives you that experience of warmth. But that's a different kind. (?) Don't mix it up. For the time being, be very glad certain things happened, but again, the the gladness, and the state in which you are, that what is, your body manifested, remains the object for observation, and when I state to myself, constating, that that what is ~~work~~ I already describe, so I lose it. If I can continue to accept it as it is, iregardless (?) of the warmth or cold no description, I eliminate all forms of associations and it's much better to have a pure intellectual observation. But don't put (?) everything too much on intellect, because different people fundtion differently, and as soon as you want to put certain things in words, you might do damage to ~~their~~ your emotional state. One simply considers the level of what one is as a being, at a certain place, in which, if there is unity in one, and the unity can become real unity ~~and~~ there is a wish for wanting to work with everything you can, it is the consideration of the state of your being that is at ~~xxxx~~ stake, and as a result of this attempt that one makes, something in one starts to realize that that what is good for ones being is a result of the attempt one makes to wake up, and reversely as a result of the attempt, the level of one's being is a little bit ~~xx~~ higher and this again produces a certain emotional state. An emotional state of joy. If one prays to God, and one knows that that is honest and serious there is an emotional state in which one of course wishes to come as close to God as one can. And that again, is a heightening of one's life.

Yea.

Steve: I'm, when I - I want to penetrate inside myself. I want to get inside, because I feel crooked. I want to know how to straighten out.

UR. NVLAND Straighten out your body first, Steve and try to de-tense all your muscles. After you have tried this, and making these attempts per-

haps many times, you can sit quiet, and as you are straightened out, you see to what extent now the thought can penetrate deeper into your brain. It will get stuck, but (M) one makes the attempt sometimes by frowning, sometimes it is, your brain is going to steam, something that you really wish in your brain to take place. After that you try to see to what extent your feelings can go deeper and reach your heart and make it more intense and much more valuable for yourself. After that if you want to give your physical body a possibility of becoming more one you can curl up and in the detensing with your legs and your arms and your head, take one position as if one is just born, and the totality of the body becoming one has then a chance by means of the mind and the feeling to realize that the existence of the body is within oneself. You can do this several times during the day when you are by yourself then you will have to try it as you are walking- no complications then simply straightening out and walking erect and step in a certain rhythm, and each step that you remember at that time you wish to drive in certain things from the outside into yourself. You wish to leave the outside world and your skin, and you make with each step the attempt as you put your foot down to come as it were, as if your weight takes up because of the step, and something is shaken down to the inner world of your own. You understand what I mean. It's a slow process, Steve. To start with a realization is difficult. But if one wants to find out for oneself whatever it is, you will accept even the fact of crookedness. But you make your body, as straight as you can, and by that your posture will indicate a very different kind of a wish. You understand that. I make my body conform to that what I believe my body is useful for. I want to make my body a servant in the service of God. I want my body to be ready when God thinks it is necessary for me to help to wake me up. That the body is not going to be in the way. Sometimes I cross my arms like this, sometimes I stand as straight as I can on my toes, sometimes I lift my head way up to look at the sky, All (M) the time my body is under the command of something because I want something to take place in me, and I ask God to help me. Alright.

NICOL: It's a practical question regarding work when I, sometimes when I try to observe myself I, I have like a pressure in my head and sometimes it's in the forehead, or sometimes it goes down my chest and it's very painful, so I was wondering if there were-

MR. NYLAND: Start over, don't continue. You start again and first relaxing the pain or whatever the muscular tension may be, out of your fore-

IN FRONT OF MY CHEST & I BEND MY HEAD SOMETIMES I STRETCH OUT MY ARMS

head. It simply means that you are thinking too much about it. Then you must know you are on the wrong road. So you must start all over again it is like climbing a stairway, and on the 5th step you notice that you really are stumbling. Go back again to the bottom, and start as simply as you can, and even if ~~the~~ IT IS DIFFICULT to say to yourself, don't have any thought about it, you will have them. But you see you keep on draining and eliminating, you have many tho ghts in one's head by trying to drain it you put yourself in a better state. One comes gradually to such a point where really you're nothing else but a hunk of flesh happen (?) to sit. Good relaxation, if one sits, everything droops. Everything. Your whole face. It becomes almost contorted in that way! It is really as if your ears are hanging down. It is as if your lips droop, your jaw drops, your hands hang. You try that, intentionally make the body appear as if ~~there~~ IT is nothing else that is holding it up. Then you have an idea what is taking place innerly, if one really wants to, to relax. we mean relaxation. It is as if one sits, as if you were going through the seat. as if the weight of the body gives through. When you stand it is as if the weight pushes your whole body into the earth.

NICOL It is very hard.

MR. N Yes, it is very hard.

NICOL We have no control.

MR. N. Yes it is very difficult. But we are not made to relax in the sense of objectivity. We only relax a little subjective muscles becuase we are tired. But this is such intensity, the draining is such intensity of the wish not to have any obstacle stay there when you try to drain and it comes here and it won't go further, it is a wish that it has to go, it must go, you see, I pay everything to make it go. It is as if I, I get to, to a gate and someone says you want to get- I say yes it costs you $10,000- oh I haven't got it, well $10,000 you can't get in. You will end up by paing 20,000. You see, this determination it has to be when one wants to Work. There are times when you have to be so strict that you say nothing, nothing, nothing in the world will stop me. The real meaning of that is exactly that the losing of oneself to find yourself. That's what the Bible says and therefore a little bit of

something that happens in the forehead of course perhaps a l ttle (?)

Alright.

Question Mr. Nyland I find when I try to work my ordinary mind upsets my work efforts or interferes with my work efforts so much that I stopped working in that way, and started just trying to perform tasks that I was doing whatever it might be and just do it whatever it was, and try not to create anything but hope that something would come

M.R. NYLAND Does it help you?

Q- What happens is

M.R.N. At most you will have a little extra dexterity. The task if you wish to be awake or you try to create an 'I' is simply to maintain the 'I'. If ordinary life or the thoughts or whatever you are busy with will not allow you to have that kind of a wish culminate into the creation then it doesn't matter anymore what you are doing, even if you so-called fulfill the same kind of a thing that would be required for the task. The emphasis is always the awakening . The emphasis always must be is 'I' there? small or a little bigger? full- grown or not yet? But the quality must be there of something that is awake. And ~~if~~ when that is not there, and for various reasons quite possibily it cannot be there all I do is to just change over from one t ing to the other in an unconscious way. Don't do it, it's not necessary. It is far better to say, it was not successful, I try again with my wish that something wake up. ~~It will~~ you must make it much simpler because attempts to wake up when they last just one second, two seconds, the rest is unconscious state and it remembers this and that. It is unconscious it drops back. I have a line to walk in an unconscious life and sometimes I deviate a little bit and sometimes there are detours, but it all remains unconscious. Every once in a while I have a thought about the possibility of something else and I wish then that at that time because there is a sincere wish to create an 'I' at that moment energy flows away from the line and centralizes out at a certain point in the neighborhood (1) of the line, and I say there is 'I' and immediately when that has happened I go back again on my ordinary line of walking in ordinary life until a similar kind of experience or a wish, and again I make a point outside of myself and it is 'I' and it is pure but I go back, it is only a point. I cannot stay there. You have to imagine that that what is needed is to form

points because otherwise I keep on walking in the same line and it doesn't help me I walk a little bit this way and that way left and right, but it doesn't get me away from unconscious

I want at a pont actually to become something that is different from the line. Try to imagine if you would like, the sun shining but at certain times. you know what protuberances are?-

Q. Pardon me.

A protuberance. It means that the sun in a state of aliveness certain forms (?) come together which happen to explode and as a result there is something that all of a sudden starts to go up as high as it can from the sun. This is the 'I' of the sun and is is only noticeable when the sun is eclipsed and then the corona of the sun will show these. Those are the attempts on the part of the sun to get out of its own solar system. These are the attempts of a man who walks and every once in a while he throws up his arms and he wished that at that time he could stay where his arms are. If the only value I get is to exercise by throwing up my arms but if they don't stay there it won't help me. The creation of the points, if I can extend the points into a little line just a little bit more, just a little intensity and it stays a little longer. I go back again to unconsciousness until the next attempt, and again and again finally this line that could be indicated by the points they have to form and become parallel to my unconscious state and then if that is possible the two lines are there, and there is then a dual track and when that can happen then there can be an engine using both tracks until the lines will meet in infinity. But you see it is so difficult to create even points. One is constantly pulled back. But there is no use trying to do whatever it is pour la forme (????) simply as if it is something I will do simply because it is required. In Work your heart must be. When there is that sincerity of a wish and it goes as deep as your heart, you will then realize the necessity for Work and you will not accept anything that is less than that kind of an attempt. You see it is not wrong what you are doing, but is not successful and then from that standpoint it becomes a little wasteful, because one thinks you get there and in reality you walk around in circles. Make it very simple, and divide your attempts at Work into several little sections and then give each section the amount of energy that is available in that as a result of the wish and something happens and you go back, your ordinary life takes over, and again the thought or the feeling

it is really the creation of the presence of 'I' that I do when I make little points and dots, and it is afterwards when I can connect them, that then I really starts to become alive. You see what I mean The sun is getting through the trees and probably it's getting fall huh? and less leaves. Our beautiful place where we thought we would be free from the sun Look at it. Other questions.
Mr. N.

Yeah George. yeah.

GEO.S. I know that in the beginning I have to use my physical body to help grow my I later on, I know that I need my KESDJIAN to help my I.x I realize this, (?) better recognize this switching from ~~body~~ one body to another body I experience it, less thought more silence, need for silence or more control of my talk. moving (?) or from this experience of physical body to Kesdjian. I don't know what I want to say by this If I'm correct and this knowledge and experience.

MR.NYLAND It is correct to a certain extent only George, because when, (?) when there is a change over the accent more and more to Kesdjian body the other expressions (?) of BEHAVIOR FORMS become less because they are ~~x~~ not as much motivated anymore by an ordinary feeling but it is also difficult to know what takes place in the physical body in that case, because when you take away the expression of (?) the result of a feeling the physical body does not feel at home any more and because of that might wish to talk less, or be impressed, it is little different. Kesjdian is a language, and it is not a language of talk, surely it is a language of feeling and emotion and it can only talk in silence so therefore everything that I experience as an impression from the outside ~~of~~ that I receive even through sense organs, becomes when one is living in a Kesjdian way much more emotionally tinted and the character of it is not the description of that what I see as form but that what I feel as existing in such a form and that is really where the differences comes in because I live much ~~of~~ more of a life of sensitivity and not a life of necessity of expressing it and for that reason I can force my body not to be expressive when something is alive. But when something else is not alive I can still force my body not to express but it becomes tight.

George ; Can I say then, oh, to, - that I begin to talk in my passion for-

MR.N. no I cannot say that

No you ca not say that because the language of the emotion is not the talking.(?) Yea I know that you know, but- oh, you know if I can say my need for plain talk you know how can I say, wrong.

MR. N. I much rather would use signs

GEO. Oh I see

MR. N I would try to get away from form

Yea but the for the mind. I would have a sign air coming in a certain way out of one. I would also use atmosphere. I would rely on that what would go out from someone as a result of either sensitivity of himself or being open to influences of others. And everything has to become as I say, more tinted in an emotional sense and away from the form, and deeper than the form.

GEO. If I say, you know, this experience listen to the experience, I suddenly,you know notice I don't need to talk too much.

MR.N. Well, that is an ordinary consideration. I mean, with my mind I can be very clever, and I can feel as if I am an emotional being, when in reality

GEO, This confuse one - in my practical, ordinary- this confuse me suddenly you know, because I hear my voice talking too much as I used to be aware of this-

MR.N, It's still is liable to be on the plane of ordinary physical existance. You see I don't think, even, that in a Kesdjianian life there would be a question about telling yourself not to talk. Automatically one would not talk and you would not have to forbid your mouth to talk.

GEO Well, of course this happened just as you say, you know, there suddenly came one influence from this side and now I came thats right to the problem to say this thing I'm not able to

MR.N. No, I agree, it is very difficult to express it emotionally. So we can blame you for using words. Alright.

Quest. Mr. Nyland.- I'm a little confused as to, uh the activity of the mind in fooling us that we are Working, when we are not or that we are aware when we are not. How can we be sure that we're in a certain state.

MR.N- I don't think you can be. It's only after quite some time that you know the difference in taste and I think that for the time being, the mind simply takes over because the totality of the body is a little fearful of the introduction of something that is new

and that even if it could very well function in an objective sense, if that part of the mind could continue, the reason why it is not done is there is a certain fear that that what is new, might even destroy the mental function so as a result, the mind would start talking, in order to keep its own equilibrium. You see, there is nothing you can do about that, because as long as there is that kind of a fear, you can say it is idiotic to have fear, but that is your mind telling your fear not to have any fear and there is no language that will stop the fear. But when the fear stops on its own account simply because there is more solidity in the objectivity of the mind then that what takes place in one is the realization of having grown, and that what one was interested in before for that one has lost one's taste and in the place of that there is a taste I would almost say, of the hereafter. That is how one knows, but also, that going over from one realm into another is also extremely difficult to define. You go up, you come back, but if you go up 10 times in one second instead of 5 you already gain at the same time you may reach the same height. It is always a question of intensity of quantity and quality together. It's a question of movement with mass and velocity. It's always a question of temperature and quantity of heat. It's always a question of vibration and amplitude. It's a question of color and chroma. All these things are completely identical in principle, and that is why one doesn't know, because sometimes it is the quantity, sometimes the quality. And both have to go together. It is called simply the quantity of movement; and mathematically it is expressed as MV- mass times velocity. and I will know when (?) that is there, instead of MV^2 which is nothing else but kinetic energy. That belongs to ordinary life. MV belongs to a higher form. You always have to be careful, you know. So will we stop it now? One more. will we allow it? Yeah? we can. Allright.

Jim H. In the last couple of weeks there's been a great deal of friction for me here at the Barn and I have not been able to use it at all. And oh, well most of it's been going outside

So. What will you say. Too bad. You know It's (?) exactly the same. There goes the train and I should have been on it, but I missed it. It is too bad. At the same time seeing that you have missed it is good, because I'm sure that there also may have been

times that the same things could have happened without leaving any residue in you. The fact of noticing things even if you cannot do anything about it, is already the beginning of opening the door and let some light in. You may not go across the threshold but it never is the same. Next time when it comes you might foresee it, or even if you intentionally create it I think there is much better chance that you can use it $10,000 in the pocket of a friend of yours doesn't buy you any bread ( ). So today, Sunday. Wednesday meeting in New York at 788 Columbus, 8 o'clock. I'm afraid we'll have to find out how big the place is. I think we can get quite a number in but I also have an idea, maybe not yet for this first meeting, but that more and more new people will come. It's not a question of refusing anyone who wishes to come but I do believe that the character of the meeting will change gradually to a meeting number III, an open meeting. And that that what is for us Group II is like this so don't expect too many answers to certain questions that are intricate. It is also if we have any questions and answers which every once in a while I might do and in general I doubt for reasons which I think are obvious for this time. That therefore you may not be answered in a certain way as an answer to your question but there are other people around who don't know much about Work and when the necessity is to see what they can get out of it so that perhaps that something is kindled in them so of course you will have to understand it. So next Friday there will be Music here at Nishimura's - the first musical evening - 8:00 maybe 9:00 - so for the time being we will call it 9:00 until corrected. Next week Saturday and Sunday and remember when you come Saturday what I talked about before and the intensity of --as (?) kind of a wish that you want to get something for yourself, it will determine the attitude you will have and I hope the openness with which you will receive.

I hope you have a good week - read, ponder, come to conclusions - don't leave things vague (?). If a decision has to be made it is better to make them instead of keeping on wishy-washy hoping for the best. Don't make a decision which entails too much sacrifice or might even cost you too much money but it's better to be positive or negative instead of just than to remain a little bit in-between not knowing which side of the fence you should jump - if it is a matter of climbing a fence you don't stay on top of the fence, you either go back the way you came or you go through with what you intended. And it is that way many times in ordinary life you have to know much more of course of what you can expect. For that you have to think and you have to really consider but when your mind can come to a conclusion (?) then go ahead. Don't hesitate too long. Sometimes death might overtake you.

So goodnight.

END TAPE

trans: Carla and Marilyn

ROUGH: Roslyn

1st proof: Linda Elkind

2nd proof: